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LUTHERAN THEOLOGICAL SEMINARY
LIBRARY

O God, this is a pleasant place—
This house, this home, these children dear.
And Lord, this is a pleasant time—
The best of all the year!

Edna Hong

A Barn and a Hotel

All in all it is just as well that Jesus was born in a barn rather than in a hotel. Perhaps I am prejudiced by spending too much of my life in hotels, but I do like barns better.

This is not to belittle or to slight the amazing skills of the innkeeper. I fully appreciate the clean sheets, the good spring beds, the gleaming bathrooms, and the general good nature and friendliness of clerks, porters, maids, and waiters in the scores and hundreds of hotels where I have stayed the night.

But still I like barns better.

There is a beauty in a barn that the loveliest of hotels lacks. Rough, unpainted wooden boards are honest and therefore more beautiful than waxed and polished knotty pine paneling. A clean animal smell is more pleasing to my nostrils than the lurking scent of disinfectant. Barns with a full loft of hay, plenty of clean straw, and patient beasts munching in their stalls belong to the good earth which God has made in a sense which numbered hotel rooms, quaint or efficient, just never can.

I suppose what I am trying to say is that the birth of Jesus in a barn makes Him one with all humanity, and makes God closer to us all, in a way that His birth in an inn, hotel, or hospital would not. And though I shiver in sympathy with Mary as she enters the dark, cold barn to bear her Son, I am glad it was in a barn that Christ was born and that they laid Him in a manger.

The wonder of the birth of Jesus Christ which we celebrate once more this Christmas is enhanced by every gospel detail which reminds us that the most high God was born man, real man, on the very earth where in stark reality we are.

Eugene Carson Blake
President, National Council of Churches

In this issue

Cover—Christmas is a time for making things—and too-busy mothers somehow find time to help. Photo by H. Armstrong Roberts

A Barn and a Hotel

Our Advent Wreath
Soberly and thoughtfully we light the third candle—for Judgment. Advent meditation by the editor.

The God in You
Leave God out, and it is easy to foretell what tomorrow will bring. Invite God in, and anything can happen. By the president of Luther Seminary in St. Paul.

One of the Finest Jobs . . .
The number of people was not large, but they were willing—and on a perfect summer day on the prairies of Canada, a church was dedicated.

Grace and Race
The Holy Spirit brought John Franklin, a fine young Negro, to a Lutheran church. Isn't it beyond all reason that any Christian could question his right to become a member?

Kutu-Kutus in the Sudan
They are dusty and they are bumpy, but whatever their size, make, or color they have a hundred uses . . .

Jesus Christ Is Lord
There will be invigorating messages and warm Christian fellowship at the Mid-Winter Conferences on Evangelism in Seattle, Wash., and Moorhead, Minn.

Editorial

Just 15 Minutes a Day
This WMF page was planned by Mrs. Lester Pierson, secretary of the WMF Literature Committee.

For the Family Altar

Books in Review

The Church in Today's World

Within the ELC

Lutheran Herald

O. G. MALMIN, Editor
WILLIAM H. GENTZ, Associate Ed
CARMEN MITCHELL: Managing E
MELVA REMEM: Assistant Editor

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The Third Candle: Judgment

And then they will see the Son of man
coming in a cloud with power
and great glory.
Now when these things begin to take place,
look up and raise your heads,
because your redemption is drawing near.

Luke 21:27-28

Photo by G. Giving

We light the third candle of our Advent wreath soberly and thoughtfully. We light it for Judgment, to remind ourselves that He who came in history, the Jesus-Child of Christmas Eve—He who stands at the door and knocks, seeking entrance into our hearts today—He will come again some day to Judgment.

Perhaps our fathers were too much occupied with thoughts of Judgment. It was easier for them than it is for us to sing:

Day of wrath, that day of mourning!
See fulfilled the prophet's warning,
Heaven and earth in ashes burning!

Yes, perhaps there was too much emphasis upon the coming again of our Lord to Judgment. But there is too little today. We tend to make of Christ a too-sweet Forgiver, forgetting that forgiveness presupposes sin, and that God hates sin with holy hatred. Perhaps, as we light our third candle—for Judgment—we need to sing with our fathers of a generation ago:

Guilty, now I pour my moaning,
All my shame with anguish owning:
Spare, O God, Thy suppliant groaning!

Further, in the light of the third candle, we need to learn that the coming again of our Lord for Judgment is the promise of life everlasting in His Presence. Strange is the passage which marks the opening of this meditation. In the very midst of the Lord's severest proclamation of impending judgment—like the song of the lark in the calm following the storm—come the words of encouragement: *Look up and raise your heads, because your redemption is drawing near.*

Humankind always longs for happiness, completeness, perfection. Men are forever building heavens of their own imagining, places of the mind and heart where all we lack now shall be supplied, where all that is heavy now shall be removed.

There is such a happiness—but not made by humankind. There is such a heaven—but not fashioned according to the imagining of men. It is the happiness of eternity, the heaven of God's fashioning. And Judgment is the entrance to it.

Therefore the candle we light for Judgment shines just as brightly as the candle we lit for Anticipation, and the candle we lit for Yearning. For the child of God the coming Judgment is a token that "your redemption is drawing near."

So in the candlelight of Advent we dare to sing:

We wait for Thee; soon Thou wilt come,
The time is swiftly nearing;
In this we also do rejoice,
And long for Thine appearing.
O bliss 'twill be when Thee we see,
Homeward Thy people bringing,
With transport and with singing!

The God in You

By Alvin N. Rognes

There are three factors that make up your possibilities: heredity, environment, and *God*. If you leave God out, you become simply the sum of your heredity and your environment, no more. How you will turn out can then be predicted with almost mathematical certainty. But throw God in, and you become infinite in your possibilities. Anything can happen. You become an amazing, wonderful, unpredictable person.

I wish we could really believe this. Almost every treatise in psychology worries along between the glum poles of heredity and environment. And I have yet to meet a psychologist who has much hope for the human being, at least if he is really a scientific psychologist. It is only when he ceases to be only scientific or only a psychologist and is willing to venture a faith in a third factor, the power of God, that he arrives at hope for man.

Without taking in utter seriousness the power of God, the future of our world looks terribly dark. If tomorrow can be no more than the addition of our frail human flesh on the one hand and our grim, threatening world on the other hand, then our tomorrow becomes a gloomy prospect, indeed. In fact, the only possible conclusion must be disaster. However, if there is a third possible element to consider seriously, the appearance and interference of an all powerful God in the affairs of men, then our tomorrow can be charged with incredible wonder. The world hovering on the brink of destruction, pushed on by a relentless heritage of modern barbarism, may by virtue of this radical and merciful power from above make an amazing "about-face" and climb up to new heights.

Anything Can Happen

But let us be very frank about it. Such a prospect does not come from psychological analysis of man nor from an historical appraisal of our twentieth century world. If you have any real hope for our tomorrows, that hope must spring from your faith in a power not our own. Leave God out, and it is easy to foretell what tomorrow will be. Invite God in, and anything can happen.

The terrible corollary is that you must invite Him. He does not come unsolicited. Only he who seeks may find, only to him who knocks will the door be opened. W have no right to take comfort from an interfering Go unless we are in earnest about wanting Him to inte fere.

It was a far more tranquil world than ours whic inspired Browning to write,

God's in his heaven,
All's right with the world.

God may be in his heaven, but all is not right wit the world; and we tremble to think what will happe to this world if God does not leave His heaven an come down to save it. The claim of the Apostle Pau "I live, yet not I, Christ liveth in me" comes muc nearer to giving hope to modern man. If it is possibl that the Lord of the heavens may actually take up res dence within man, then things may yet be right wit the world.

It Isn't Easy

And what is perhaps far more important for you the moment, things may become right with you. Yo who are swept by uncontrolled lust, you who are to mented by nameless fear—things can be straighten out for you. That is of towering importance for yo You who are enmeshed in nets of your own mi managed lives, you can open the doors for a new E ecutive Manager who can and will step in to unrav the tangle for you. If that should happen to you, would be qualitatively the same miracle as if it ha pened to the whole world. For, if it is to happen to t world, it will have to happen first to people, one b one, like you and me. To deliver you from anger an passion and fear is the miracle of God taking up re dence in your soul.

This is both simple and complex, both easy and di ficult. The apostle cautions that the Lord does not con very easily to the wise, the mighty, and the noble. Go chooses the foolish things to put to shame the wise, t weak things to put to shame the things that are stron Before the Lord will take up quarters in the soul, th soul must be emptied of the smug intelligence and t confident power so precious to each of us. You mu be driven to the wall, give up your confident competen

eld your neat little ambitions, and surrender your lculating self-interest. And that is not a simple maneur. But the great Lord of heaven and earth cannot ove in except as we stand before Him as men who honest confession are bad men, weak men, blunderg men. God's chief problem with you and me is not make us good men; His first task is to make us ow that we are not good men. Until we know ourves as sinful beings, condemned to the ruin of sinlness, we will have no sense of our need of Him. And til we know our need of Him we will not really vite Him in. And until He comes in to dwell, no od can come from us.

We have reduced this idea of the indwelling God to very harmless sort of thing. We have spoken of God ing in the rose, the sunrise, the mountain storm, and man. And usually we have simply meant that God, e creative cause, obviously must be *in* everything which e has created. When Paul says, "I live, yet not I, rist liveth in me," he meant more than a vague imanence of God. The Lord who had made all things d who towered above all things, this transcendent od had invaded this Paul and had caused an amazing ange in him.

That sort of presence is quite different from God in e rose and the sunrise. The presence of God does not nsform the rose nor alter the sunrise. But when the rd Christ walks through the door of a man's soul settle down there, man does not remain man, in the d sense. He becomes a new man. He still eats and eathes and begets children, but a radical new life ssesses him. He speaks of having been blind and w able to see, of having been deaf and now able to ar. He speaks of having been able to do nothing, and w being able to do all things. It all sounds strange, if he had lost his mind and had been captured by perstition and magic.

Kind of Magic

And it is very nearly a kind of magic. You become a nd of double person. From being a refined but cruel r. Hyde, you find yourself holding a new good life, Dr. Jeckyl. I know your fellowmen would wonder out you if you walked down the street and told ople that you had a God living in you. But that is e claim you ought to be making, if you are taking d seriously at all. You are more than you. You are e tenement of God. He lives in you, with terrible and redible power, if you have made room for Him. ur possibilities are far more than your heredity and ur environment have indicated. You may have been rn with a low intelligence quotient, with tempestuous ssions and glaring weaknesses. You may have grown amid squalor and vice. People may shake their ads and say sadly, "What can you expect of a person like that?" If your only hope lies in heredity and environment, then they may well shake their heads. But there is a third factor, our Lord of limitless power and mercy. He has no favorites. He will take up quarters in your soul as gladly as in any other soul. When He does, you become at once a bundle of teeming possibilities. He can defy your heredity and environment and make of you a strange new product. The Bible calls the process a grafting. As a branch you may have been of a very bad tree, but the Lord grafts you on His own family tree, and you become really a child of God, with the qualities of God.

Twelve Unlettered Men

Think how often God has done just that. What chance would a scientific sociologist have given to the early church, launched by twelve common, unlettered men? The Lord certainly handled his primary appointments stupidly, never once dipping into the nobility or the university for His first leaders. Among the names emblazoned in our own early history is the Edwards family. The descendants of Jonathan Edwards, the great colonial minister, have given our land more notable civic and educational leadership than perhaps any other family. Yet a biographer points out that Jonathan Edwards came from a very questionable family tree of thieves, rapists, and men of violence. And surely the apostle Paul himself, the killer of the early Christians, hardly seems the person to have written the rhapsody of love in I Corinthians 13. He gives us the answer, "I live, yet not I, Christ liveth in me."

In one way or another you may have had some experience with this utterly amazing possibility of God in you. A friend of mine told what had happened to him in a Philippine prison during the war. One by one these Americans were taken before their Japanese captors to be questioned under torture. Day after day, awaiting his turn, he prayed that Christ might keep him from losing his faith during the hour of pain. When his name was called, he faced his tormentors with unbelievable calm. Not once did he flinch, and even under the torture, though by nature he was of militant spirit, he said he felt a warm pity and love for his tormentors. Coming back to his quarters, he knew that he had come face to face with the miracle. Though it was he who had stood before the enemy, it was the indwelling Lord who had taken over and made him more and different from what he was.

The Lord can do that for you and me, too. He can replace our fears with His calm, He can choke off our anger with His steady mercy. He can overpower our lust with His purity of heart. And if He can do it to you and me, He can do it for this weary, crestfallen world of ours too, if enough of us allow Him a bridgehead in our own hearts.

One of the Finest Jobs . . .

By O. G. Malm

A funeral service seems an unlikely occasion for the idea of a new congregation to be born. Yet that is what happened in southern Saskatchewan, Canada. It was in a community near the little town of Coronach. The closest pastor of The Evangelical Lutheran Church used to drive more than eighty miles to the community to conduct occasional services; but no attempt had been made to build a church.

Then came the funeral. It happened that the president of the Canada District, Dr. Mars A. Dale, was in the neighborhood and had a share in the service. As he tells it, the need for a congregation and a church was impressed upon him so deeply during that funeral that he was never able to get it out of his mind.

Almost ten years were to go by before the idea planted that day was to bear fruit. By that time a young man, Stanley Rude, had become pastor of the Mossbank parish, 80 miles away. A young man of boundless energy (the district president describes him more picturesquely than elegantly as "Piledriver Rude"), he saw the need for a church at Coronach.

With the help of the district president, the Department of Home Missions was brought into the picture. The result was the building of the neat little church illustrated on these pages, and the establishment of a congregation. Dr. Dale describes the venture as "one of the finest jobs . . . that has ever been done for any small community in our Church."

The number of people was not large. But they were willing. Fifteen men pledged a dollar a Sunday for an indefinite period of time, in order that the chur might be built. A system was worked out by which dividuals lent money for the project, secured by no maturing at varying times. The Department of Hor Missions supplied help. When all that did not suffi members of the ELC congregation in Scobey, Montar stepped in and gave generous support.

So the church was built. It was dedicated Sund August 11. Dr. Dale writes in his district paper, *T Canadian Crusader:*

"It was a perfect summer day, such as only the Pr ries can produce, with the sun shining brightly and j enough breeze to keep the air cool. The whole tov seemed to be cleaned up for the occasion, althou very few people from the town itself are membe But everyone takes pride in everything that any gro in town does.

"In fact, Pastor Rude told us that the Augustana Ch from Sioux Falls had been in Scobey last spring a some of the members said they wanted to go acr the line into Canada. So he invited the choir up an afternoon concert. In about four hours Pastor Ru assembled a group of over two hundred people to h a concert, the first time any of our college choirs sung on Prairie soil.

"When we came to church on dedication morni everything stood in readiness. Women were busy in 'fellowship hall unit' getting dinner ready. Pastor Ruc father preached the morning sermon. During the no hour your D.P. met with all the representatives of

ngregations in south end of the parish, with the idea forming a separate parish. Eighty miles is a long y for a pastor to drive before services Sunday morn-g.

'Later the pastor told of one young family which d pledged five dollars a Sunday. Yet they were driving ch an old car that it had to be stopped on a hillside ch night so that it could be rolled down the hill to t it started the next morning. It seems that there e such people to be found in each of these new Home ission ventures.

"The dedication services that afternoon were well tended. Several of the interested Scobey families were esent, others came from as far away as eighty miles. hat 'lost' look was gone from the eyes of everyone; had been replaced by a smile on each face.

"The noon hour with its fellowship had revealed the y and sanctified pride in the hearts of these people. hat a privilege to preach at such a service!

"There was a coffee hour after the service. Then we ere on our way, with gratitude in our hearts to the stor, to our Church, to everyone who helps bring od's house to our people."

So that is the story. The thought was born at a funeral. grew through nearly ten years of prayer and hope d hard work and planning. It reached fruition through e work of the Holy Spirit on human hearts: the heart a district president, the heart of a hard-working pas-r, the heart of an interested Home Mission executive, d above all, the hearts of the people who needed the urch.

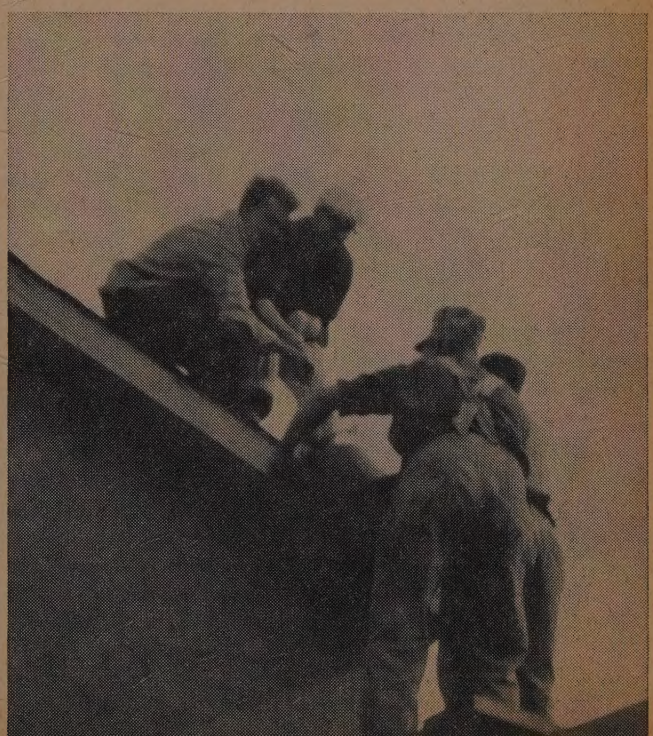
It is not a "typical" Home Mission congregation, that e in Coronach, Saskatchewan. Because no Home Mis-n congregation is "typical." Not typical, but symbolic. r thus the Church of Jesus Christ grows.

This was the beginning of Trinity Church in Coronach, Saskatchewan, Canada. Members of the congregation did much of the actual building.

Putting up the bell are Pastor Stanley Rude and Arthur Setrum (on platform) and Jimmy Winter and Student Pastor Donald Johnson (on roof).

These youngsters were welcomed into the church at one of the first congregational dinners—the Cradle Roll banquet.

Opposite page: The church on Dedication Sunday, August 11, 1957.



Grace and Race

By Philip S. Dybvig

Seldom since Martin Luther wrote the Small Catechism has so small a book contributed so much on such a timely subject as the Rev. Alf Kraabel's book entitled *Grace and Race,* which has recently been published by the Division of American Missions of The National Lutheran Council.

In this booklet (the volume contains only 64 pages, is paper bound and sells for 35c), the author makes articulate for our day the teachings of the Scriptures regarding the true nature of the Church which makes no distinction between the races. This truth is set forth so clearly that the booklet will serve as a helpful guide to every pastor and to every church board that is troubled about integration. After showing the unity of the entire human family by both creation and redemption, the author sums up with irrefutable logic and cogency by telling the story of the conversion of an individual, thus showing that the Church belongs to God and that we have no choice but to let Christ, who is the head of the Church, determine the major policies of the Church. We quote:

"John Franklin is a Negro, a fine young man. He is married and has three children. He lives near a Lutheran church with a history and a tradition of almost ninety years. John Franklin had never been baptized, never belonged to a Christian church. The parish worker called there, was cordially welcomed. The parish interne dropped in some time later, and met with a measure of interest. Then the pastor called and invited John Franklin to join the adult instruction class. The pastor explained carefully the purpose of the class, the nature of the class periods, where the class would meet and what lesson material would be used.

"The result was that when the class met for organization some time later, John Franklin enrolled as a member. He attended every week, regularly and faithfully, for about four months. When the class had completed the assigned lesson material, each member was asked privately and individually whether or not he or she wished to confess Christ as Lord and Savior, be baptized and confirmed and thus to become a member of the Church. All responded favorably except John Franklin. He admitted that he wanted to join the Church, wanted to be baptized, but felt so utterly unworthy of being received into the Church that he could not make himself request Baptism.

"After further admonition and counsel by the pastor, John Franklin did request Holy Baptism and Confirmation. At the 11 A.M. service on a Sunday not long after, John Franklin was baptized, and confirmed and received his first Communion. John Franklin made a sincere confession of his faith and in every way indicated his desire to be numbered among the redeemed of the Lord.

"Now the question arises and it must be answered frankly and candidly: Who brought this fine young man into the Church? Who moved him to request Holy Baptism, to seek Confirmation, and to desire the Blessed Sacrament? If we remember Luther's explanation of the Third Article we will answer, 'I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Spirit has called me through the Gospel, enlighten me with His gifts, and sanctified a preserved me in the true faith. . .

The Spirit Works

"The Holy Spirit, God Himse brought John Franklin into His ow Church, because God himself want him and because he wanted to wanted of God! The pastor didn bring him, the interne did not, th parish worker did not. True, th witnessed, as is the right and privile of every Christian. One planted, a other watered, but God Himself ga the growth.

Strange But True

"It seems utterly beyond all poss bility that another member of th Church, another Christian, would i sist on the right of voting on whethe or not John Franklin should be a mitted into the congregation as a mem ber. It would seem even more impo sible that any person, any Christia would dare to say, by official vote otherwise, and, in effect, say to Go Himself—'I know You want this ma in Your Church. I know that Jes Christ died so that this man cou get into Your Church. I know th the Holy Spirit called him by th Gospel. I know that he has come in the Church in exactly the same wa that I became a Church member but God, I don't want him in m church. He's colored, and he's differe from some of the rest of us. So, Go we're going to vote against letting hi into the Church and if he gets anyway, we're going to leave t Church.' It does seem so complete beyond all reason that anyone cou possibly think or act in that way. An yet that very thing has happened an to a lesser degree is still happeni even now in our Lutheran churche

In the last chapter Pastor Kraab quotes the official actions of the N tional Lutheran Council and Churches as well as the Luther Church—Missouri Synod on the qu tion of inter-cultural and inter-rac relations. Several of the statements a very explicit in explaining the respo sibility of congregations in facing t problems of changing communitie

By contrast the statement of

wn Church seems almost evasive be-
ause it is so very general in nature.
)ne could wish that the author had
ncluded the fact that all the new
ongregations established in The Evan-
elical Lutheran Church sign an agree-
nent in which they "agree to co-oper-
te with the pastor in reaching out
o all the unchurched people of the
ommunity, regardless of race, eco-
omic standing, religious background,
r other circumstances, in order that
hey may be brought under the influ-
nce of the Gospel of Jesus Christ and
von for Him and His Kingdom."
Furthermore, this wording has now
ound its way also into the Consti-
ution of the proposed merged church.

In the booklet *Grace and Race* there
re a few inaccuracies that will no
loubt be corrected in the next print-
ng (and surely there will be more
printings of this vital booklet). An
llustration of this is the statement
'The Church in its infancy knew
othing of racial or cultural discrim-
nation." The fact is that the Church
n its infancy saw the ugly head of
acial and cultural discrimination be-
ause in Acts 6 we read that "the
Hellenists murmured against the He-
brews because their widows were neg-
ected in the daily distributions."

In writing this booklet Pastor Kraa-
el has rendered an invaluable service
o the entire Christian Church in
America. It is our hope and prayer
hat it will be read by every pastor
nd distributed in many congregations,
specially where the ugly head of racial
liscrimination is appearing.

Pastor Kraabel has been serving in
he Division of American Missions for
wo years as a consultant in the difficult
ield of inter-cultural outreach. As a
ervant of the Division of American
Missions he is the servant of our
Church as well as of the other Churches
f the National Lutheran Council.
This makes him available for consul-
ation by any and every pastor and
ongregation that would like guidance
nd help in meeting the needs of
hanging communities. In the short
vhile that he has served in this capaci-
y he has amassed a wealth of infor-
nation about the experiences of congre-
ations that have faced the issue of
ntegration.

They are dusty and they are bumpy, but whatever their size, make, or color they have a hundred uses . . .

Kutu-Kutus in the Sudan

By Mrs. Marjorie Jergenson

Kutu-Kutu was the first Baya word our eldest son said. It means "car" or "truck." It is a good word, for doesn't a truck say "kutu-kutu, kutu-kutu" as it rolls along the dusty roads? There are all kinds of kutu-kutus out here. We have red ones, blue ones, green ones, and even a beige one! Most are Internationals, but in recent years some Chevrolets and Dodges have leaked in. And the doctor actually arrived with a Plymouth! There are some native-owned trucks where the only thing that runs is the water in the radiator.

A kutu-kutu has many uses. Soon you wish you had a ton truck instead of a ¾ ton, or a ton and a half if you have a ton truck! You never seem to have room for the load you could haul. There are advantages to either a tarp top or a box built on, since, when the natives see a stake body truck, they immediately think "the sky is the limit." And when the load is calculated and the maximum weight attained, there are always some who come to you: "But, Monsieur, it is only I who would like a ride." When reminded that there are perhaps 20 who feel the same way, they cannot understand, for there is no roof to hinder.

When even the slightest rumor of a projected trip is circulated (and it spreads like a brush fire), there are those who suddenly have urgent business in the town to which you are going, or someone died six months ago and they haven't had a chance to visit the relatives, or they need a pair of pants and must go to the market. There is bearded Abraham, an old Christian who has the persistence of the finest lawyer. He's the one who arranges that some member of his family commute between Baboya and Garoua-Boulai as often as the missionary will let him. And always with that member goes a bunch of bananas.

But there are other uses for kutu-kutus, too. Nathaniel, gored by a buffalo, was driven to Garoua-Boulai for medical care. Mr. Mandsager just returned from a trip to the Kadei, a new territory. John Watne was called at 1:00 A.M. last week to drive to Bouar for the French doctor, as our commandant's wife was very ill. The Oklands are on a two-week evangelistic trip with the Bible School students. Kutu-kutus are used to make the trip to the hospital when missionary babies are due. They are also used to transport the dead when need arises.

They travel bumpy roads and good roads, sometimes going deep into the woods for logs. They haul sand, rock, missionary equipment, food, big trees; they go to conferences and into the district from village to village. They are dusty, but they are lovely. They are bumpy, but we thank God for them. They help us reach the people. God can use the kutu-kutu that is dedicated to Him. Thank you for the kutu-kutus that your gifts have made possible!

Jesus Christ Is Lord

By Conrad M. Thompso

Though a cold, snow-filled wind may be blowing January and February in the Moorhead, Minnesota, area and a chilly drizzle may be hovering over Seattle, there will be invigorating messages and warm Christian fellowship at our Mid-Winter Conferences on Evangelism. Seattle is calling lay people and pastors for their Conference January 29 through February 2 from distances as far away as Great Falls, Los Angeles, and Alaska. Moorhead calls people to attend its Conference from the rest of the nation February 5 through 9. Host churches in Seattle are Denny Park Lutheran Church for the daytime sessions and First Presbyterian Church for the evening services. The Concordia College Field House is the scene of the Moorhead Conference.

Probably no age has produced as many designs and patterns of evangelism as ours. There are "healing" evangelists, "mass" evangelists, "child" preachers and "revival" preachers. Unusual and spectacular methods of evangelism invade our newspapers and magazines. Both secular and religious writers seem to enjoy having "open season" on the various attempts to evangelize our nation and world. Some of the criticism is good, while much of it smacks of prejudice and lack of information and understanding.

In the midst of the swirl of a variety of approaches to evangelism, Lutherans wonder what their position should be. Questions begin to be asked as to whether we believe in or have any evangelism in the Lutheran Church at all. The Mid-Winter Conferences on Evangelism seek by direction and indirection to interpret Lutheran evangelism according to the Word of God and our Confessions. Many who have attended former Conferences have gone away with a keener awareness of the centrality of evangelism in personal and congregational Christianity. They have been better able to discern what emphases are Scriptural and doctrinal and which will bring lasting blessing to people and to the Church.

Though our emphasis is surely not on demonstration, yet by indirection an evangelical evangelism is placed in full view before the Church. At the nightly sessions "mass" evangelism will be witnessed at its best in the Lutheran Church. The messages will, under God and by His Spirit, call sinners to see their need of a Savior and then point them to the Savior they need.

Conference music will resound from choirs, soloists, and the congregation—bringing praises to God in "psalms, hymns, and spiritual songs." People will not b able to escape the fact that Lutheran evangelism is al concerned with *teaching* the concerns of the Kingdo and of God's Church. Workshops, "Town Hall" di cussions, and panels will demonstrate that evangelis must be of practical concern to every Christian and every congregation. There is need to place before t Church an adequate evangelism.

But most important will be the message of the Co ference itself under the impelling theme, "Jesus Chri is Lord." It is the hope and prayer of those who pla the Conferences that no one will escape the spiritu force of this theme. God speaks through His servan to reveal our soul-sickness, the lethargy and deadne of congregational life and the immobility of our "mot ball fleet," or what might be called our sleeping gia

But God also points us to the One who is Lord eve if He is not granted His rightful Kingship by us. a day when our eyes are fastened more and more Sputnik, the health of the nation's leaders, and the dri for material security, it is good for us as a Churc gathered as a mighty congregation at Seattle and Moorhead, to fasten our eyes on the One who has "t whole wide world in His hands," who is still Lord of t universe, Lord of the Church, and Lord of all life.

Let us pray for Dr. George Aus who will deliver t evening messages, for Dr. A. P. Kretzmann who w give a series of four lectures; for the Rev. Herbert Lo digs, the Bible hour teacher; for our keynote speake Dr. Lowell Satre; and for a host of others who w confront us with the message, "Jesus Christ is Lord Pray that every aspect of the program may bring to o consciousness the Lordship of Christ. Only God kno what the possibilities are for spiritual awakening our Church if we "fall on our knees" in prayer f the deeper concerns of the Kingdom of God.

Everyone is invited to attend the Conference. It for laymen and pastors. The program features speci emphasis on one day for the men, another for t women. But many will want to plan to attend t entire Conference. (See p. 1205 for room reservations)

Conferences of the past have prodded the Chur toward a more effective evangelism. New objectives a concerns of the Kingdom are laid on the hearts those who attend. As a result the Church goes abo its task of evangelizing with a new sense of urgency

Editorial...

Union: A Progress Report

Time for a report on progress of union negotiations. Ever since the union movement began progress has been by bienniums, between conventions of the two largest Churches involved. However, a "biennium" of union negotiations is not two years; it is closer to 14 months. With two of the Churches holding their conventions in June, and the third in October, negotiations must come to a halt early enough to get the *Report* of the Joint Union Committee into the hands of the June-convention Churches in time for study and discussion, and cannot resume until the following October.

Thus, the first meeting of the Joint Union Committee for the present biennium was held the last week in October, 1956. At the meeting November 21-22, 1957, the work of the biennium was virtually completed. There will be a two-day "clean-up" meeting in January and a "pre-convention" meeting later in the spring. But as far as the *Report* is concerned, the documents are now being readied for printing, and the January meeting will probably make few changes. The *Report* must be ready for mailing not later than March 1, 1958.

As we look back over the time since the 1956 conventions, what can be reported? From one point of view, very little. We have often commented on the fact that the better things go, the less there is to write about. That is exasperating from a news editor's point of view. But it is, encouraging to all who are anxious to see the union consummated.

The following points attempt to evaluate the situation at the close of the biennium's task:

The problems which seemed serious in October, 1956, have been resolved. These were matters which had been of concern throughout the writing of the blueprint and the first draft of the basic documents. Included was the ownership and control of the institutions of the new Church, particularly the colleges. That has been resolved in a way which seems to be meeting with favor in all the Churches. Autonomy for the individual institution, coupled with the amount of supervision by the Church through its Board of Trustees and Board of Education which seems necessary, has been attained. We believe that the conventions will be pleased with the results of the negotiations.

The scope of the authority of the Board of Trustees in the new Church has also been solved. We have stated before, and say again, that we would have been happier had it been possible to leave the Constitution as it was. However, whatever additional authority has been vested in the Board of Trustees has been so carefully defined that there is little danger of the concentration of too much power in the hands of one board. As a matter of fact, the powers of the Board of Trustees, as now stated in the Constitution, are exactly those which the Articles of Incorporation give to the Board of Trustees of the ELC.

At one point there will be disappointment among some of the members of the ELC. That is on the matter of name—The American Lutheran Church. Our 1956 convention requested reconsideration. Such reconsideration was, of course, given by the Joint Union Committee. However, the committee recommends no change.

So much for the problems which confronted the committee at the beginning of the biennium. The *Report* is the unanimous recommendation of the committee on each point. The convention of each Church will have to consider these matters on their respective merits and come to its own conclusions.

In the second place, tremendous progress can be reported along "unseen" fronts. We refer to the ironing out of some of the myriad details without which a union of complex church bodies is impossible. Much of the material involved is highly technical—and a lot of it uninteresting!—but all of it is essential. Included are half a hundred refinements in the basic documents; settling details as to transfer of property at the time of the union; a more detailed timetable for the remaining years; plans for the constituting convention and the constituting district conventions; a more exact definition of the place of auxiliaries; the setting up of various committees for the work of the new Church. Most of this will show up at the conventions chiefly in that the Articles of Union, Constitution, and Bylaws are now in the form which, the Joint Union Committee believes, they should have when the new Church becomes fully operative on January 1, 1961.

It is with a good deal of confidence that the several union committees approach the conventions of 1958. As never before, the prospect of union is bright. A tremendous amount of work remains undone. But each succeeding biennium has witnessed encouraging progress toward the union for which the Churches have been working so long.

No man has a right to bring up his children without surrounding them with books . .

Just 15 Minutes a Day

Francis Bacon once wrote, "If I might control the literature of the household, I would guarantee the well-being of the church and state."

The parents in our homes really have this power. They are the ones who can determine what reading material they and their children have available. Not only should they choose wisely the magazines that are subscribed to, but also the books that are bought or brought home from the library or borrowed from friends. If the parents read the best in literature, the children will soon follow their example, especially if discussion about what is read is encouraged.

Horace Mann said it this way, "A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows with it. And the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passions and vices."

In this day books can be purchased for reasonable sums of money. Even the classics can be had in paperback editions. For most people money need not be spent for books that are beautifully bound. The same text can be found in less expensive binding.

In most communities there are libraries where there is little or no charge to take out books. Too few people have the library habit! If the books you want are not listed, usually just a mention of it to the librarian is sufficient to have the book made available. Most librarians and library boards are eager to hear suggestions from their reading customers.

"It was from my own early experience that I decided there was no use to which money could be applied so productive of good to boys and girls who have good within them and the ability and ambition to develop it as the founding of a public library," is the reason Andrew Carnegie gave for his philanthropic service.

The average reader reads 300 words a minute. The average book is about 75,000 words. In one year of average reading by an average reader for 15 minutes a day, 20 books could be read! That means about 1,000 or more books in an average reading lifetime. Who can say they can't find 15 minutes a day to read?

Mrs. Sidney Rand

1958 WMF Bible Study

By Mabel W. Sihle

The WMF Bible Study for 1958 based on an Old Testament book litt known except for those "heroes faith," Deborah, Gideon, Jephtha, an Samson. Yet this account of the twel tribes and the "ups and downs" their possession of the Promised Lan called The Book of Judges and a tributed to the pen of Samuel, is fille with practical lessons for the twentiet century reader.

We have called this study fro Judges, "The Christian Woman Fac Choices." Our memory verse for t year is Deut. 30:19b-20a: "Therefo choose life that you and your descen ants may live, loving the Lord yo God, obeying his voice, and cleaving him, for that means life to you an length of days."

For this study supplementary hel like Bible story books, maps, a Bib atlas and dictionary, and commentari will be helpful. The alert leader wi bring in current happenings, sin Arab-Israeli tensions make us ver much aware of that part of the wor which the Twelve Tribes sought possess in the time of the Judges.

It is our hope that through this stu we may be made more aware of t importance of right choices: of co viction rather than compromise; co mitment, not traditional religion; ob dience, not self-will; of respect for t individual regardless of circumstanc of birth or race; of the use of our ta ents, the training of our children, an the testimony of our daily home lif All these matters lie in the area of Christian woman's choices.

For the Family Altar

J. R. Hestenes

Toward The Sunday After Christmas

The Shepherd's Christmas

The Epistle: I Peter 2:4-10 • The Gospel: Luke 1:68-75

Monday, December 23
THEY WERE WATCHING

Read Luke 2:8

And in that region there were shepherds ut in the field, keeping watch over their lock by night.

These shepherds were watching their heep. Maybe that's why, of all the people f the earth, God chose them to be the irst to hear the announcement of the birth f the Savior. God was watching sheep, oo, and more concerned than shepherds ver were that no harm should come to eople. Shepherds watched sheep being aised for wool and food; God was watchng sheep meant to enjoy His fellowship ternally.

Perhaps, then, God singled out this ittle band of shepherds because in the tillness of the night out there in the eld, they were watching. Looking out or marauding wolves; ready to reassure he sheep if high wind or storm should ome.

Then in that stillness the heavens were roken wide, and suddenly they were vatching an angel, then a multitude of he heavenly host. They were being told hat the Shepherd was born.

+ + +

Tuesday, December 24
THEY HEARD

Read Luke 2:10

"Be not afraid; for behold, I bring you good news of great joy which will come to all the people."

They heard delightful news that night, out there in the field. And God arranged it in such a way that they should not miss the message. He brushed away their fear of the moment. "I bring you good news," the angel said. It was news of a great joy.

This announcement was brought in on a background of stillness. When attention is divided two ways, hearing can never be reliable and good.

If you and I are going to hear the message of Christmas, we shall have to find the stillness first, and then be ready to listen. The noise of the world is always present and Christmas time is no exception. The din of life takes no recess. We make ourselves listeners when we close out the sounds of daily life and wait upon the Word.

Listen closely again, and hear the words that promise life eternal!

+ + +

Wednesday, December 25
THEY SAW

Read Luke 2:16

And they went with haste, and found Mary and Joseph, and the babe lying in a manger.

With shepherd eyes they saw more than many people see. And it made them stand there, quietly. Their eyes were fixed upon the little baby in a manger. They remembered the words of the angel, "Unto you is born this day in the city of David a Savior, who is Christ the Lord." This little baby. It was so strange. But they saw.

How easily people breeze right through Christmas without seeing! The greenery, the lights, the festoons, the Santa Clauses, the packages are like a screen; worse than that, they are an iron curtain that shuts out the view so the Savior is missed entirely.

For grace to see! That is what we must pray for today. It is Christmas, the birthday of our Savior. And like the shepherds, we will keep our eyes on Him who came into our world to save us. And we will stand in that presence quietly.

+ + +

Thursday, December 26
THEY RESOLVED

Read Luke 2:15

"Let us go over to Bethlehem and see his thing that has happened, which the ord has made known unto us."

The shepherds were left on their own fter the announcement of the birth of esus had been made. The angel did not ommand them to go to Bethlehem. From his point onward, their moves were up o them.

And when they said, "Let us go over o Bethlehem," they showed the right and ise resolve. Going voluntarily they were eaded for a blessing.

Many people missed Christmas again his year. Why? There are many reasons. ome, because "they don't see anything n it, anyhow." Some, because they were nvolved in "other things." But some mply didn't resolve to "go over to Bethhem and see this thing that has happened." They didn't stop to let Christmas come to them with its meaning.

It takes resolution to get down to business in matters of the soul.

+ + +

Friday, December 27
THEY WORSHIPPED

Read Luke 2:18

And when they saw it they made known the saying which had been told them concerning this child.

The moment the shepherds arrived at the stable and saw the child Jesus, their very eyes reflected the worship of their hearts. The moment they opened their mouths to speak they gave voice to their faith.

Whatever they said may have been halting, and in broken lines. But it was worship. They repeated what the angel had said. This child was the Savior. Their visit to this humble scene was a service, unadorned by ritual except the sacrifice of simple faith and the giving of adoration.

And this is what God asks of us always. Simple faith and trust and adoration. The little child in swaddling cloths —God become flesh. Humble, destined for selflessness and suffering for the sins of man! This for me!

This is the joy of Christmas: that God's love for sinners was shown in Christ.

+ + +

Saturday, December 28
THEY TOLD

Read Luke 2:20

And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

There are three things you have to remember about the shepherds and the birth of Christ. The first is that they saw the truth of Christmas. They saw, not the trimmings, but the fact of the Savior.

Second, it had been such a great experience to them they could not keep it to themselves. And when it says they were "glorifying and praising God," you can be sure they were not standing in a corner, face-in, so no one should hear them! They had a story to tell and they were telling it for all to hear.

Third, they went back home to their shepherding. Many people get the idea that when you really come to Christ, you can't serve Him unless you quit your job and get into the ministry, or something akin to that. That is not true! God wants people to stay in their honorable places and serve and glorify Him there. With Christ there with you, it is good!

BOOKS *in Review...*

A Free Press

THE TRIAL OF PETER ZENGER. Vincent Buranelli, New York University Press, 134 pages. $3.75.

Few Lutherans are aware that the man who nailed down the principle of freedom of the press in America was a Lutheran, a German immigrant printer by the name of John Peter Zenger.

The part his religious faith played in his courageous fight is not detailed in this book. What it gives is a dramatic account of the 1735 trial of Zenger, who was accused of seditious libel simply because his press turned out a newspaper that criticized an inept and corrupt colonial governor, Colonel William Crosby.

With the help of Alexander Hamilton, Zenger was acquitted by the jury. His victory established legal precedent for an independent and free press, without subservience to or censorship by government.

If you believe that the people have a right to know what their government is doing, you should give thanks for John Peter Zenger. He made it possible as one of early America's most important heroes.

W. L. THORKELSON
Minneapolis, Minnesota

Simplified Christian "Classic"

EVERY CHILD'S PILGRIM'S PROGRESS. Derek McCulloch, John Knox Press, 127 pages, $2.50.

It's a fine book for adults to read to children between the ages of ten and fifteen. Whether children left to their own devices would read the book I am not certain. There isn't much evidence that the author has actually simplified the text or made it come near living up to its title, "Every Child's Pilgrim's Progress." There are many words that are beyond the level of any but an advanced teen-ager and many of the names of characters would mystify even adults in this era when there is little use of theological terminology. Such names as Implacable, Legality, Formalist, Heady, and Pickthank would fail to suggest what they should to children.

Pilgrim's Progress is a book every child should know. Whether the task of simplifying it could be done more skillfully without destroying the special flavor of the original, I do not know.

HAROLD AALBUE
Eugene, Oregon

To Convert and Delight

HALFWAY UP THE SKY. Jane Merchant, Abingdon Press, 121 pages, $2.00.

Here is a book to convert and to delight—to convert the person who says, "But I don't care for poetry" and to delight the person who already likes poetry.

Jane Merchant can call up from your own experiences, both recent and long past, recollections that will bring forth a chuckle of amusement, a smile of pleasure, or a wistful sigh. She has a satisfying way of telling about the homely, everyday happenings. Even in the "serious" poems included in this collection, her gentle humor is evident, as she pricks at her conscience and the reader's. Sometimes her style is reminiscent of Emily Dickinson; but mostly it is the style of Jane Merchant, a style that is easy to read. And it is enjoyable, even thought-provoking reading.

NAIDA KNATVOLD
Minneapolis, Minn.

The Story of Papa Olesh

HIDDEN RAINBOW. Christmas Kauffman, Herald Press, 296 pages, $3.50.

This is a story built around the conversion of two people to evangelical Christianity. Many books of this type are thin; the characters are superficial, and their spiritual struggles seem contrived. *Hidden Rainbow* is different. It has a compelling ring of truth about it.

The first reason for this lies in the characters. The story is written in the form of a novel, but the characters are not fictional. They are real people who actually lived through the experiences recorded in the story. The scene description, characterizations, and actual dialog is the creation of the writer; but it is based on careful first hand research into the remarkable story of the John Olesh family. ("Papa" John Olesh is still alive, nea 80 years of age; he lives in Bethel, Pennsyl vania.)

A second reason this story succeeds—when others of its kind fail—lies in the setting The greater part of the book is set in a tin village in Yugoslavia. The village is solidly Catholic. When the two leading characters—a husband and wife, John and Anna Olesh are attracted to a Protestant missionary, th struggle that ensues is thoroughly real and believable. The generations-old fear of making any break with the Church, the opposition o family, neighbors, and even civil officials, and bitter threats and denunciations of the local priest create an honest and suspenseful con flict. In another setting—say in Britain o America—this specific, intense, and objectiv kind of conflict could not believably occur.

The book has a richly varied texture. Th central theme and struggle alternates with touching and humorous moments in the lif of the family: with John's adventures i America when he goes ahead to find a jo and a new home for the family; with th tender letters between John and Anna durin his absence; with the simple joys—and prob lems—which the new faith brings into th life of the family.

Mrs. Kauffman has given us an hones and inspiring portrait of two lives trans formed by the power of Christ's gospel.

LARRY CHRISTENSON
St. Paul, Minnesota

"A Casual, Disordered Tour"

CANADA TOMORROW'S GIANT. Bruc Hutchison, Knopf, 325 pages, $5.0

The author of this thought-provoking, ex pertly written and informative book is on of Canada's foremost interpreters. Some fi teen years ago he presented his nation t the world under the title *The Unknow Country*. He felt great need for the presen sequel because the really significant facets Canada's unique character are still unknow and because "fifteen years have altered it ou wardly in many places beyond recogniti and inwardly everywhere."

Driven by this motivation Hutchison do a superb job of escorting the reader on "casual, disordered tour" across Canada fro east to west, seeking always to view her "h as an expert but as an ordinary traveler At every turning of the tourist road, howeve he proves himself an extraordinary travel

his penetrating and expert eyes again and gain discern the signs of the coming giant the stripling nation. Every United States d Canadian citizen will find much food for ought in this provocative book. "The sover-gn question of Canadian life," says Hut-ison, "has always been whether anything y here to be found, any separate and valid uality of our own, any indigenous sub-ance to justify a nation."

The ringing affirmative reply of the author akes fascinating reading: "Though the nation diverse, confused, self-centered, and a little izzy and smug from success at the moment, is essentially whole. It has become cognate nd organic. The Canadian knows, better than is father knew, that he belongs to it and to o other." What proportions may this bud-ing giant assume? "In a half-century at ost it will be more powerful, with its esources, than any nation in contemporary urope. It will confront the United States ith a new continental situation."

This handsome book, enhanced with 28 ictures from Canadian life, abounds in rich rose ("The twine loft was propped on lurch-ng stilts beside a frozen sea") that paints in ucid and revealing tones the Canada that is nd, under God, may well become.

Conrad E. Lund
Camrose, Alta.

Analyzing Church "Groups"

Spiritual Renewal Through Personal Groups. John L. Casteel, Editor, Association Press, 220 pages, $3.50.

This is a refreshing description of happenings in nine selected churches where small roups have been a significant part of the life f the congregation. There is relatively little of ne cliche-ridden terminology which has be-ome anathema in the various "How-to" ooks on church life. There is "salesmanship" ere, but it is low pressure, and the function f the small group is here described as one gency by which certain important functions an be carried out—but not all the functions f the living congregation.

"Small groups, if they are to have a place the life of our church," says the author, must be redemptive fellowships of love in hich the living Christ can be known. God one can give birth to such a community." he structure and operating functions of the roups vary, but Bible study, prayer, silence, nd specific commitment quite uniformly are cluded.

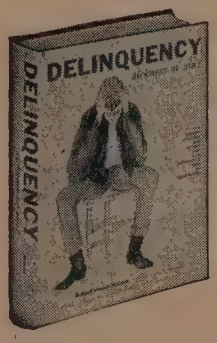
This volume should be a creative starting-oint for pastors and lay-leaders who are not oking for patterns nor precise formulations a program, but for stimulation of thought the face of problems unique to their own ngregations.

Carlyle W. Holte
Northfield, Minn.

Seminarians Study Delinquency

Delinquency: Sickness or Sin? Richard V. McCann, Harper, 174 pages, $3.00.

This book grew out of a seminar conducted by the author for students from Harvard Divinity School and Andover-Newton Theological School. By actual field work in settlement houses and correctional institutions in the Boston area, the students were shown the



role of the church in preventing juvenile delinquency and in aiding the delinquent to achieve a new direction.

There is nothing new or startling in the findings. Documentation is given to support what we have previously held as "common sense" conclusions. The importance of such factors as having an ideal to imitate, wholesome home environment, etc. is presented through interesting case histories.

The answer to the question in the title is given in the conclusion. "Delinquency is both sickness and sin. The delinquent's sin is his illness, and both exist in isolation." It follows that the delinquent must not be dealt with according to the "traditional moralistic approach." Our concern must be to bring wholeness to the individual self and harmonious relationships with the family, the community, and with God.

From the opening chapter which takes you through a day in juvenile court to the closing chapter with its conclusions with both theological and practical implications, this book is stimulating reading. It should be read by all who deal with youth in the name of the church.

Omar G. Otterness
Chicago, Ill.

Layman's Library Additions

A Faith for the Nations. Charles W. Forman, Westminster Press, 94 pp., $1.00.

This is the twelfth book in the series, *Layman's Theological Library,* edited by Robert McAfee Brown. As a layman, I can heartily recommend this book for other laymen. It deals with a problem to which laymen have been particularly sensitive.

When I was in India during World War II, I witnessed a tribal ceremony in which several young men were suspended from a sort of Maypole by means of huge hooks fastened into the skin of their backs. As they were swung around the pole, their bodies were stretched at least six to eight inches away from their skin. And yet the radiant expression on their faces gave no indication of any pain, only an exultation beyond description. Seeing this, I was made to wonder: Perhaps we Christians are wrong in trying to convert other people from their religion to ours. Maybe God can be found through various religions, and we should live and let live.

But after reading Mr. Forman's book, I realize more than ever that if there is one God who created us all, then we are all His children; we all owe Him the same homage; we all fall short of His holy demands; and we all must be saved through the redemption of His Son. For God had only one Son to give. There could not be more than one plan of salvation. Therefore, the only way that the peoples of the world can be united in love and concern for each other is through the Christian faith.

It is interesting to note that Mr. Forman takes pains to refute Arnold Toynbee on this subject.

Making Ethical Decisions. Howard Clark Kee, Westminster Press, 96 pp., $1.00.

Another of the series, *Layman's Theological Library*. Being a small book, it could not possibly do justice to the various ethical problems which it discusses, many of which have had whole books written on them singly. However, the aim of this book is not to solve the ethical problems for the Christian, but to point to a few resources for helping the Christian work out each solution for himself.

Most of the problems dealt with are those that ordinary laymen encounter in their daily living: social pressures to conform to worldly standards; family disputes and marital problems; attitude towards one's job; obedience to the law; liquor, race, war; and many others.

Although this book uses the Bible to illustrate how many ethical problems can be solved, in the opinion of this reviewer it does not delve deeply enough into the theological problems of ethical decisions. It does not differentiate, for instance, between the ability to *know* what is right and the ability to *do* what is right. For a book that purports to belong to a theological library, even if it be for laymen, this book skims surprisingly near the surface of its subject matter.

Erwin E. John
Minneapolis, Minn.

On Segregation Baptists Choose Sides

The integration-segregation battle is not an easy one for Baptists whose strength lies in the states where the issue is most explosive.

As a result state Baptist associations have taken quite opposite stands in recent actions.

Alabama for Segregation

Some 2,000 "messengers" to the Alabama State convention in Mobile went on record in favor of maintaining public school segregation "at this time."

The delegates took this stand in approving the report of the group's Christian Life Commission.

Reaffirming the commission's position of last year on the public school segregation issue, the report said "we see no new factors which justify a radical change in our position."

"Public school segregation, it seems to us," the report added, "is in the best interest of a peaceful, progressive Christian society at this time."

It observed that "there are many groups, sincere, and we believe Christian, who feel most deeply that to integrate public schools would only worsen race relations, and that the net effect would not be to improve the colored status one whit."

The report questioned the enforcement of a law "against the wishes of the overwhelming majority of the people." It asked if such a law would contribute toward "true stability with advantages to the personnel involved."

"The Christian citizen does not wish to be disrespectful," the report continued, "but finds himself in a peculiar situation. Never in the history of the nation has a federal government by judicial decree attempted to enforce a law against the overwhelming and persistent opposition of the majority of the citizens of an area, as is being presently the case in the South.

"Then to add agony to pain the thoughtful Christian realizes that what is being called 'the law of the land' has never been passed by the law-making agency of the government—namely, the Congress. The U.S. Congress has never passed any kind of 'integration' bill. The judicial decree is the fact at hand."

Louisiana Takes Steps

At its annual meeting, the Louisiana Baptist Convention adopted a six-point program for improving race relations that called for creation of a 20-member group to meet with an equal number of Negro Baptists and plan a "Christian solution to the dangerous and unfortunate situation into which we are falling."

The resolution urged that Rep. Brooks Hays (D.-Ark.) "initiate a similar proceeding upon the Southern Baptist Convention level." Mr. Hays is president of the Convention.

The Baptists asked Congress to grant an extension of time in applying school integration "in areas where there is a heavy Negro population so they may be enabled to make a peaceful accommodation."

Rep. Hays, who addressed the meeting, said he endorsed the principles of the adopted resolution. He urged efforts towards a "non-violent settlement" of the race problem.

The approved resolution also:

1. "Reaffirmed the New Testament position of God's salvation to all men regardless of race, nation or tongue.

2. "Reaffirmed the right of every American to an equal share in economic and educational life of the nation and equal justice before its courts.

3. Commended Southern Baptist churches "where there has been an effort to establish better fraternal relations between the Baptist churches, Negro and white," and urged that "all churches seek better fellowship."

4. Asked that the Southern Baptis cooperative program of ministerial ed ucation be strengthened "until th standard of education of Negro min isters is more nearly equal to that o their white brethren."

Georgia Refuses to Act

The Georgia Baptist Convention unanimously declined to act on two strongly worded pro-segregationali resolutions.

Earlier, the Convention adopted th report of its Social Service Commi sion which made an appeal for law an order and called for "a Christian att tude" on the race issue.

A resolutions committee spokesma told the delegates that since they a ready had adopted the Social Servic Commission report "we recommend n further action be taken."

The Rev. A. Barnum Hawks, Wa cross, chairman of the resolutions com mittee, said the group hoped the segr gation issue would not be brought b fore the Convention as a matter of d bate.

Dr. W. A. Duncan, pastor of Ea Point Baptist church, moved that th debate be closed and a vote taken o the resolution committee's recomme dation. The messengers then vote unanimously in favor of it.

The entire discussion took less tha 15 minutes.

Hawaiians Different

In Hawaii, where the color line hardly noticeable, Baptists took qui a different stand. At the territory Southern Baptist convention in Hon lulu, a resolution endorsed by the U. Supreme Court's decision outlawi segregation in public schools. Mo than 300 delegates from the 19 churc es on the islands attended the meetin

Ordass Visit Reported

Bishop Lajos Ordass of the Luther-n Church of Hungary was found to e healthy and active by a Lutheran eader who visited him for a few days n late November.

Dr. Carl E. Lund-Quist, executive ecretary of the Lutheran World Fed-ration, declined to comment on a eport that Bishop Ordass was in seri-us political trouble. But he gave the mpression this was not so.

He said assurances had been received hat Bishop Ordass would be permitted o attend LWF meetings in Frankfurt, Germany, in February, and in Stras-ourg, France, next October.

In a telephone interview with the *Minneapolis Star,* conducted on his ar-ival in Vienna, Austria, from Buda-est, Dr. Lund-Quist said the Hun-arian Lutheran Church and represent-tives of the Communist government re in the middle of negotiations "re-arding several questions which have risen in the last ten months." He did ot explain what these questions are.

Elected to "Front"

The LWF executive confirmed a eport that Bishop Ordass has been lected to the National Council of he government-sponsored Patriotic Popular Front, a political organization vhich sponsors campaigns in favor of overnment programs. Its membership ncludes both Communists and non-Communists.

Dr. Lund-Quist said Roman Catholic nd Reformed church leaders have een members of the national front and hat the government now wanted to dd a Lutheran churchman. Bishop Ordass accepted the invitation, he add-d, on the basis that it was useful to he Hungarian people.

In his interview with the *Minne-polis Star,* Dr. Lund-Quist said the hurch situation in Hungary now is imilar to what he found when he isited the country last February. At hat time he reported the Lutheran Church "at the moment" was being ermitted to "preach freely, to teach eligion and to visit the sick."

He told the Star that attendance at vorship services is "excellent," and

—RNS Photo

COLONIAL WINTER—A team of horses pulls a sleigh full of worshippers to the chapel of Old Sturbridge Village in Massachusetts, a re-created New England Colonial town. The village consists of the old meetinghouse, homes, shops and mills like those of more than 160 years ago.

that the Lutheran theological academy has 21 more day students than last year. He said he and Dr. Vilmos Vajta, who accompanied him, were well received by government officials. Dr. Vajta is secretary of the LWF's Department of Theology.

Bishop Ordass asked Dr. Lund-Quist to greet Lutherans in this country, particularly those in the Twin Cities. He said he remembered all the "kindnesses" he received during the LWF's Third Assembly in Minneapolis last August.

Luther in Budapest

A new statue of Martin Luther has been unveiled in Budapest, Hungary. Bishop Lajos Ordass, head of the Hungarian Lutheran Church, officiated at a brief ceremony on Reformation Day following a pastors' conference in the city.

The statue is located in the courtyard of the Lutheran community house on Deak-Ter-Square, although reports indicate church officials hope eventually to move it to a spot in front of the Lutheran Church on the Square.

The decision to erect a statue of the Reformation leader was made originally before World War I.

Parents' Sex Course

Schools should be instructing parents rather than children in sex education, a Roman Catholic educator said in Denver.

The Rev. Lucius F. Cervantes, S.J., sociologist at Regis College, made the statement in an address to the Clear Creek Medical Auxiliary. He said his research had disclosed that 80 per cent of the children in this country are receiving gutter education in sex matters.

"Two decades ago it was realized that parents simply were not giving their children this essential information," the priest said. "So by default the schools decided to give sex instruction.

"Not only is this information being given too late but it is being given to the wrong persons. They are giving it to the children instead of the parents."

Father Cervantes said the system of teaching sex in the schools has generally resulted in more harm than good.

"A child will understand the dignity and responsibility of sex only within the family context," he said. "Any other source tends to be unsavory, untimely, cheapening, or perverting."

A parent who can't answer his child's questions about sex is creating mental problems for the child, he added.

—RNS Photo

FAITH AND LAW CONFERENCE—Dean James A. Pike (right), dean of the Cathedral of St. John the Divine in New York and professor of religion and law at Columbia University, discusses the relationship of human law and the Christian faith at a recent Chicago conference with two conference participants. They are the Rev. Richard Heaton, left, head of the National Council of Churches' Interseminary committee, and William Stringfellow, Episcopal counselor to law students at New York and Columbia Universities.

"Horsewhip" for Pastor?

A segregationist group in Arlington, Va. publicly called for the horsewhipping of a Unitarian minister who has criticized opponents of Supreme Court decisions.

The Arlington unit of the Defenders of State Sovereignty and Individual Liberty distributed several thousand copies of a broadside which reprinted an editorial from a Richmond newspaper attacking the Rev. Ross Allen Weston, 38, pastor of Arlington Unitarian Church. To the editorial from the *Richmond News-Leader* was appended a "social note" which said "use of the horsewhip is still legal."

Mr. Weston, who has become a storm center in the growing tension between segregationists and churchmen in northern Virginia, said, "This does not scare me. I will continue to fight for integration from my pulpit and in every other way possible."

Catholic-Protestant Bridge

A call for Roman Catholic and Protestant intellectuals to bridge the gap existing between them was sounded in Worcester, Mass., by the Rev. Georges H. Tavard, A.A., of the Assumption College faculty.

The priest, a native of France, is the author of the book "The Catholic Approach to Protestantism," published in 1955 by Harpers. He spoke at ceremonies during which three Assumption students were received into Delta Epsilon Sigma, national Catholic honor society.

Father Tavard urged Catholic intellectuals seeking to bridge this gap "to be ready to be corrected—not ready to give away everything, but ready to be corrected."

He said "bridges are possible" between Catholics and Protestants "because there are many common points between them."

"There is first of all the point that both believe in Christ," the Catholic educator declared. "Even if they understand the implications of their faith differently, nevertheless they believe in the same Christ, in the same Savior.

"On the intellectual level proper," he continued, "it is also clear that the requirements of intellectual thinking are the same whether one is a Catholic or one is not a Catholic. . . . To be a good intellectual one has to apply methods of thought that are common to everybody."

Negro Churches Admitted

For the first time in its history the Council of Churches of Greater Houston, Texas has admitted Negro congregations to its membership.

The council voted membership to the Antioch Missionary Baptist Church, the Mount Horem Baptist Church, and the Trinity East Methodist Church.

They were among 12 new member churches admitted. The council now lists 119 member congregations.

The decision to admit Negro churches was made about six months ago according to a spokesman for a special committee that considered the matter. He said the committee of about 25 members unanimously approved the action.

The Negro churches were received into membership during a desegregated dinner meeting celebrating the council's eighth anniversary.

East German "Show Trial"

Pastor Siegfried Schmutzler is on trial before the Leipzig district court on charges of conducting subversive activities against the East German Communist government.

Western sources said the "show trial" heralded a general drive against Evangelical university groups which the Communists have denounced as illegal organizations with anti-state objectives. Pastor Schmutzler was the Evangelical chaplain to university students in Leipzig before his arrest by Soviet Zone police last April.

The trial opened in the presence of 150 specially invited delegates from the Socialist Unity (Communist) Party, Communist organizations, and factory councils. Only two church observers were permitted in the court and western press representatives were barred.

At a conference preceding the trial Communist press representatives were briefed on how to report it. They were instructed to denounce Pastor Schmutzler as an enemy of the East German State and the founder of an illegal organization calling itself the Students' Congregation.

Meanwhile, it was learned that during the summer Communist authorities offered to release Pastor Schmutzler on condition that the Evangelical Church of Saxony remove him as chaplain to students. Church leaders refused to do so, however. They described Pastor Schmutzler as an upright, loyal clergyman of outstanding theological qualifications and purity of character.

Union Committee Holds Final 1957 Meeting

The Joint Union Committee completed its work for 1957 at its last meeting of the year in Minneapolis, Nov. 21-22. A meeting scheduled for Dec. 19-20 was cancelled, thus giving evidence that plans for the union of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church are proceeding on schedule.

Virtually all of the major policy decisions have now been made, and only one more meeting has been planned (in Chicago, Jan. 8-10) before the merger documents will be finalized for presentation to the conventions of the three bodies next year. These documents are to be completed by February 1 or March 1.

Three other meetings of the JUC have been tentatively scheduled for next year. The last of these three will be in November, following the church conventions of the uniting bodies. At this meeting the boards for the new church can be constituted and begin to function under the supervision of the Joint Union Committee.

Most of the time at the recent meeting of the JUC in Minneapolis was devoted to approving the changes made by the revisions committee. Although much of the work was routine, five areas came in for special discussion: the new *Lutheran Standard,* the structure of the church in Canada, a delineation of the duties of the Board of Parish Education and the auxiliaries, district boundaries, and a timetable from now through 1962.

Publication of the first issue of the official periodical of "The American Lutheran Church" will coincide with the date on which the new church body begins to function. That will be Jan. 1, 1961, eight months after the constituting convention is held in Minneapolis.

To be known as *The Lutheran Standard,* the official periodical of the new Church will replace the ELC's LUTHERAN HERALD, the ALC's *Lutheran Standard,* the UELC's *Ansgar Lutheran.* Possibly the Lutheran Free Church's *Lutheran Messenger* will be included, if the LFC decides to return to the union negotiations. Their subscription lists will be combined to provide a circulation of more than 250,000 for the new paper.

Late Bulletin!

FREE CHURCH VOTES "NO"

Congregations of the Lutheran Free Church have voted themselves out of union negotiations with the ALC, ELC and UELC.

By less than 15 votes the congregational referendum failed to make the required two-thirds majority which was set at last summer's annual meeting.

The following are the official results of the October and November voting made available to Lutheran Herald a few minutes before press time:

755 congregational "YES" votes—65.3 percent.

400 congregational "NO" votes—34.6 percent.

Further details of the referendum and editorial comment will be published in next week's Herald.

Day School Anniversary

The teachers' conference of Lutheran Day Schools in California is 10 years old.

At the recent annual meeting of the association in Pomona it was reported that there are now 27 Lutheran day schools in Southern California with 3,198 students enrolled.

New Buildings Started

Two institutions of higher learning that will be part of The American Lutheran Church in 1961 (ALC, UELC, and ELC) have held ground-breaking ceremonies.

Dana College at Blair, Nebraska (UELC) broke ground Nov. 21 to begin a long-range expansion program which will put new buildings and athletic fields on a 100-acre area recently purchased.

Two days earlier Wartburg Seminary in Dubuque, Ia. (ALC) broke ground for their new $240,000 married students' dormitory. The building will house 20 three-room apartments. Wartburg also has plans for construction soon of a classroom-library-office addition.

FOSS HOME DEDICATED—Dr. H. L. Foss, president of the Pacific District, is shown dedicating the first unit of the new home for the aged in Seattle named after his father, the Rev. L. C. Foss, pioneer pastor and district president on the West Coast. The new one-story construction provides for 58 residents and has an infirmary wing with accommodations for 20. Dr. M. A. Dahlen, director of the ELC's department of charities, and Dr. C. L. Nasby, church auditor, also took part in dedication festivities. The original Foss home was founded 27 years ago.

And Still They Come

More LUTHERAN HERALD "honor roll" congregations are coming in every day. The total now is 229. The following are congregations which have sent in HERALD subscriptions for every member of their church since the last listing:

Central, Eugene, Ore.—The Rev. H. E. Aalbue
Bethany, Red Lake Falls, Minn.—The Rev. A. E. Berg
Immanuel, Wausau, Wis.—The Rev. F. E. Eikeland
American, Chinook, Mont.—The Rev. N. Estrem
Bethany, Northport, Mich.—The Rev. Philip A. Fretheim
Hamar, Bromhead, Sask., Canada—Vernon Haas
Glen Flora, Glen Flora, Wis.—The Rev. Erling Hansen
Trinity, Clinton, Minn.—The Rev. Leon Holtan
Medora, Medora, N. Dak.—The Rev. Lambert Locker
Springfield, Springfield, Ore.—The Rev. H. M. Lybeck
Scandinavia, Webster, N. Dak.—The Rev. O. L. Proehl
St. Olaf, Devils Lake, N. Dak.—The Rev. E. L. Rude
Cando, Cando, N. Dak.—The Rev. T. A. Rykken
North Blue Earth, Bricelyn, Minn.—The Rev. D. J. Simons
Eidfjord and Union, Hannaford, N. Dak., and St. Olaf, Walum, N. Dak.—The Rev. Alexander Thompson
Hingham, Hingham, Mont.—The Rev. Jersing Thompson
Trinity, Silva, N. Dak.—The Rev. Carrol A. Tollefson
Our Savior's, Pequot Lakes, Minn.—The Rev. Nyer Urness
American, Hogeland, Mont.—Vacant

People

The Rev. Lloyd Swantz, youth director of the Lutheran Council of Great Britain, is in the United States on a three-month visit. He and his wife will return to England in February.

The Rev. H. C. Satre has resigned as pastor of Dunbar Church, Vancouver, B.C., to accept a call to Faith Church, Calgary, Alta. He will move to his new congregation in February.

Miss Carolyn Enerson of Northfield, Minn., was recently installed as parish worker of Gloria Dei Church, Rochester, Minn., the Rev. Joseph Shefveland, pastor.

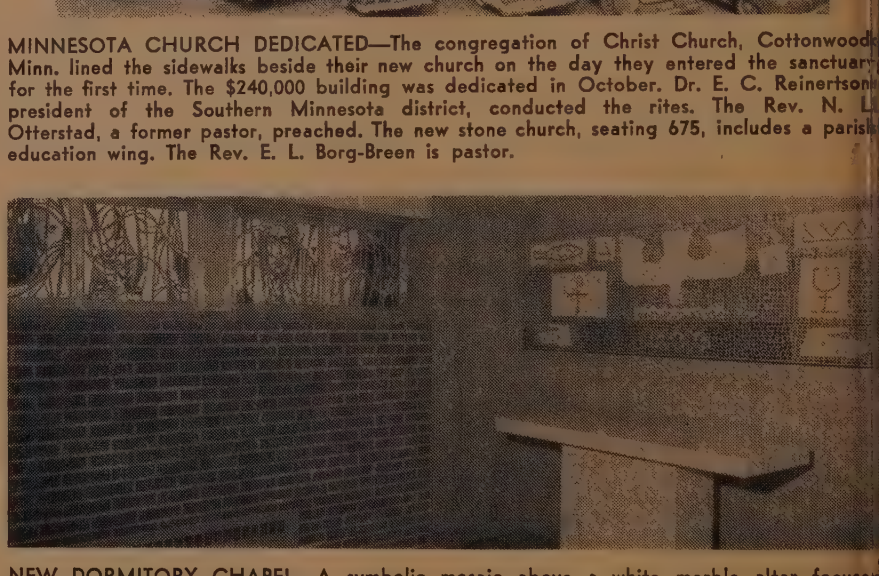
Sigurd Anderson, former Governor of South Dakota and presently a member of the Federal Trade Commission in Washington, D.C., was the speaker at the All Lutheran Fall Rally at Roseni Church, Beresford, S. Dak., recently. His subject was spiritual life in the nation's capital.

Joseph Birkeland, a Concordia College graduate, is director of the Grafton, N. Dak. Parade Band, scheduled to take its fifth cross-country tour. The band will march in the parade that precedes the Orange Bowl game on New Year's Day in Miami, Fla. Mr. Birkeland is choir director at the Grafton ELC Church. His high school band has also travelled to the Pasadena, Calif. Tournament of Roses, the Portland, Ore. Festival of Roses, and the New Orleans, La. Mardi Gras.

Dr. H. A. Stub closed his ministry of more than 54 years at Immanuel Church, Seattle, Wash. with a farewell sermon on November 19. He came to Seattle immediately after his ordination in 1903. Dr. and Mrs. Stub are spending the next few months in Hawaii and have plans for eventually settling in Tacoma, Wash.

The Rev. G. M. Gundersen, pastor of Trinity Church, Hoboken, N. J., is serving as chairman of the Industrial Chaplaincy Committee of the Hoboken ministerial association.

MINNESOTA CHURCH DEDICATED—The congregation of Christ Church, Cottonwood, Minn. lined the sidewalks beside their new church on the day they entered the sanctuary for the first time. The $240,000 building was dedicated in October. Dr. E. C. Reinertson, president of the Southern Minnesota district, conducted the rites. The Rev. N. L. Otterstad, a former pastor, preached. The new stone church, seating 675, includes a parish education wing. The Rev. E. L. Borg-Breen is pastor.



NEW DORMITORY CHAPEL—A symbolic mosaic above a white marble altar focuses the attention of worshippers in this chapel on the three states of existence: earth, heaven and hell. The "talking place with God," as students have dubbed it, is located in Solberg Hall, the new men's dormitory at Augustana College, Sioux Falls, S. Dak. Art professors at Augustana, Palmer Eide and Melvin Larson, did the work on the mosaic. The five stained-glass windows were designed and built by Robert Berg, a graduate of the school.

Miss Viola Stene has been installed parish worker at Minnetonka urch, Wayzata, Minn., the Rev. el Anderson, pastor.

The Rev. Robert D. Giles, formerly Redondo Beach, California, was in-lled November 24 as pastor of Our vior's Lutheran Church, Laurel, ontana.

Churches

Rapid City, S. Dak.—Faith Church, new mission in the Robbinsdale area this city, was organized on Novem-r 23 with 164 members. The Rev. arold Larsen, who was installed as stor the next day, has also started o other ELC mission churches—in icago and Tucson, Ariz. The first it of Faith Church is nearing com-etion.

Sioux Falls, S. Dak.—Another ELC urch is under way in this city in hich four missions have been planted the last 12 years. Messiah Church as organized November 23 with the v. Marcus Svaren as pastor. Services present are being held in a cafe.

San Luis Obispo, Calif.—Dedication es for Mount Carmel Church were nducted in November by Dr. Gaylerd lde, president of the California dis-ict. The new church, of which the v. Glenn Midthun is pastor, was ganized in March, 1956.

New Westminster, B. C.—Nidaros hurch has purchased property in a sidential area of the city and plans relocate to make room for its ex-nding program. The congregation s been without a pastor since the ath of the Rev. I. J. Saugen last fall. he new pastor, the Rev. J. S. Stolee, ill arrive in January.

St. Paul, Minnesota—St. Stephen's Church, the Rev. Norman G. Anderson, pastor, commemorated its 75th anniversary in November. Three former pastors were present for the occasion—the Rev. F. O. M. Westby, Dr. Robert Boyd, and the Rev. Carrol Satre. The Rev. H. M. Knudsvig was the speaker for the anniversary banquet.

Obituaries

The Rev. Alexander F. Magis died October 27 at the age of 66 years. He received his education and theological training in Estonia and served as a Lutheran pastor in Simuna, Estonia from 1919 until World War II. Fleeing the Communist invasion in the war years, Pastor Magis took his family to Germany where he served as a pastor. Last year he and his wife joined their sons in the United States. He is survived by his wife and two sons, Philipp of Seattle and Olaf, an ELC pastor in Westby, Mont.

Mrs. Alma M. Tolo, wife of the Rev. Arthur J. Tolo, Dows, Ia., died November 9 at the age of 68 years. She was born November 24, 1889 in Ettrick, Wis. Her first husband, the Rev. E. O. Hofstad, died in 1920. She was married to Pastor Tolo in 1933. Funeral services in Dows were conducted by the Rev. I. A. Lavik. Dr. V. T. Jordahl, president of the South Central district, preached the sermon. Survivors include her husband, her mother, and a daughter and three sons of her former marriage.

The Rev. David Svennungsen died in Havre, Mont. on October 29 at the age of 81 years. He was born at Winona, Minn. on March 26, 1876. He spent his youth with an aunt and uncle in northern Iowa. He was graduated from St. Olaf College in 1900 and Luther Seminary, St. Paul in 1904. He served parishes at Rugby, N. Dak. (1904-11); LeRoy, Minn. (1911-19); Dazey, N. Dak. (1919-21); Kenyon, Minn. (1923-26); Big Sandy, Mont. (1928-41). After his retirement from the active ministry he also served interim pastorates in Montana and spent the last seven years in Big Sandy. Pastor Svennungsen is survived by his wife, six sons, and two daughters. Funeral services were conducted in Big Sandy on November 1.

Announcements

Good used piano wanted for newly organized mission congregation on the Iron Range. Contact the Rev. Marlyn D. Hansing, 214 Brandon Road, Hoyt Lakes, Minn.

Electric organ wanted. Please write Judith Wold, 324 Arnold Ave. N., Thief River Falls, Minn.

Want Ads

For sale: Solid oak altar, communion rail, and pulpit; 18 oak pews 15′ long; 2 oak pews 11′ long. All in matching silver-gray finish. Also 87 opera chairs with wood back and seat, metal frame. Write the Rev. E. A. Gilbertson, Sisseton, S. Dak.

Estey reed organ for sale. Write Concordia Lutheran Church, Milnor, N. Dak.

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The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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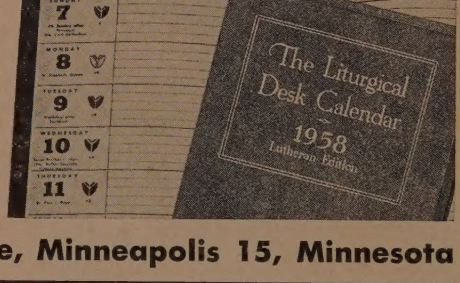

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Needed a parish worker in Calif. EL church. Duties to include office work, visit tion and youth work. 542-13

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Married or single man for farm wor Separate house. Yr-round work in Fillmo Co., Minn. 542-16

Pharmacist needed for 200 bed hospit near NW side of Chicago. 542-17

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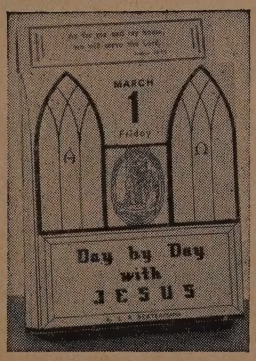

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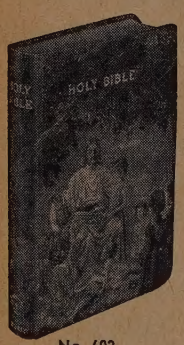

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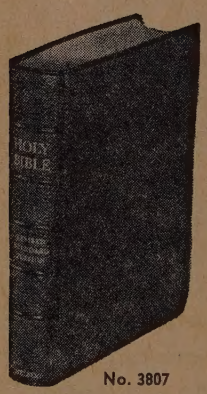

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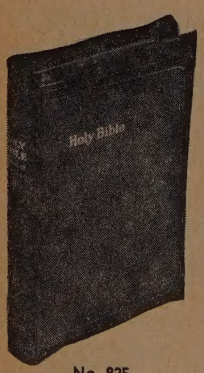

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